

The Bishop re-assures him with respect to the Royal displeasure, and then notices a circumstance which seemed to furnish evidence of his going yet further, in his secret judgment, in favour of Episcopacy, than he was willing to allow: Ego verò libens agnosco æquiores te in res nostras, plerisque vestrum; quantò magis antiquitatem versas, tantò æquiores: addo & æquiores adhuc multò futurum, si te sineret Ecclesia vestra; utinam autem sineret!—Illa, ut videtur, personarum vitia ad res transtulit, rerumque adeò legitimum usum, propter abusum sustulit paulatim hoc à vobis dedocenda. Cui dum tu morem gerere vis, morem ipse animo tuo non geris. Nam de animo tuo ex calamo conjecturam facio. Adeò enim in nos propensus calamus tuus, ut scripserit (crede autem te non invito) nostrum Episcoporum ordinem rem esse receptam in Ecclesiâ inde a seculo Apostolorum. Rectè autem hoc scripserat calamus: *Id tu liturâ scilicet induxisti (nempe τὸ ΑΠΟΣΤΟΛΟΡΥΜ) ac vicem ejus ΑΠΟΣΤΟΛΙΣ PROXIMO reposuisti.*

The Bishop adds, a little farther on, Totam antiquitatem à nobis esse, nec ipse negas: an verò Ecclesiæ jam ulli plus deferendum quàm antiquitati toti, ipse videris. This is the right way of stating the question; and thus the other party even after shifting a little from his original position, (as taken by his pen) left the vantage-ground to the cause of Episcopacy. It is this ground which is taken by Chillingworth, in his *Apostolical Institution of Episcopacy demonstrated*, and he reduces the whole argument to a syllogism. That which fixes the sense of Scripture in those passages which are favorable to our claims, and proves what was the proceeding of the Apostles, in the absence of positive institution in the Word of God, is a comparison with the early, universal and continued practice of the Church. The case is the same as that of the sanctification of the first day of the week.

What an incalculable advantage would it be to the cause of Protestants, and what sacrifices ought ALL Protestant parties to be ready to make for the sake of gaining it, if a *comprehension* could be effected in which they would stand, as one body, occupying a ground respecting their Orders which could not be challenged by the Romanist himself, if well-informed. With respect to the Episcopal Churches, this is the fact. Witness the *Defense de la validité des Ordinations Anglicanes*, by le Père Courayer, whose grave-stone may be seen in the solemn cloisters of Westminster Abbey. Although the man was, in the end, persecuted, his proofs can never be shaken.

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NOTE E. p. 16.—The following extracts from the correspondence of the late Bishop Heber, will be interesting to those to whom they may happen to be new:—

“He too, [Mar Simeon, Episcopal Commissary from the Archbishop of Shiranz,] as well as Mar Abraham and the Archbishop Athanasius, expressed a desire to attend the English Church Service, and accordingly came the day on which I administered Confirmation. On the whole I cannot but hope that many good effects may arise from this approxima-